Glorious Sermons from the HARAM



Sheikh Abdul Rahman
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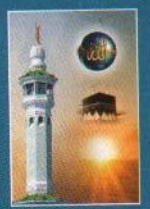
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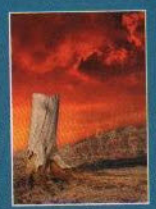
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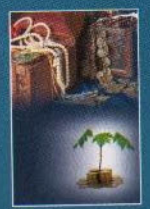
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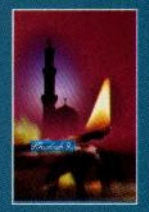
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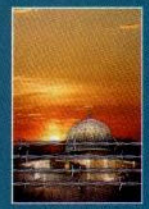
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Publisher's Note

In our age, men of distinction who enjoy love and respect across the Muslim world are rare indeed. The author of this book, His Eminence Dr. Abdul Rahman bin Abdul Aziz As-Sudais is one of those fortunate and renowned personalities who hold a high and outstanding position in the Muslim world. Without exaggeration, we can say that there are millions of Muslims in the world who have offered prayers under his leadership, attended his Jumu'ah sermons, enjoyed Taraweeh Prayer with him and, on the occasion of Khatm-al-Qur'aan, made weeping supplications before Allah.

When Sheikh Abdul Rahman As-Sudais, who is also addressed by the kunyah Abu Abdul Aziz, recites the Holy Qur'aan in his mellifluous voice, the listeners are caught in rapt attention. The Sheikh and his listeners are both enraptured by the sublimity of the Holy Qur'aan; he is moved to tears himself and the praying masses weep as well.

All Glory is for Allah! The recitation of the Holy Qur'aan has a unique effect. No matter how many times the Holy Qur'aan is recited or heard, a new taste is experienced each time. The recitation of the Holy Qur'aan in the voice of Sheikh Abdul Rahman As-Sudais is extremely popular across the world. His voice echoes in every city and every township. When one visits the Holy Mosque of Makkah, one feels great solace in listening to the invigorating voice of Sheikh Abdul Rahman As-Sudais, which enlivens the soul.

His Eminence Dr. Abdul Rahman As-Sudais was born in Bukayriyah, in Qassim Province of Saudi Arabia, in 1962 C.E. He memorized the Holy Qur'aan at the age of twelve during his education in the Qur'aanic circles of Jam'iyat Tahfeeth Al-Qur'aan Al-Karim, in Al-Riyadh. In those days, His Eminence Abdul Rahman Al-Faryan was the head of this institution.

Sh. Abdul Rahman As-Sudais was very intelligent and precocious from his early childhood. He was blessed with a sharp memory. His parents paid special attention to the upbringing and education of their promising son. Many famous religious scholars and Qurra' (reciters of the Holy Qur'aan) worked hard to tutor him, the foremost among whom were Sh. Qari Muhammad Abdul Majid Zakir and Sh. Ali Hassan. He received his early education at Madrasah Muthanna bin Harithah, Al-Riyadh. Thereafter, he attended Al-Ma'had al-Ilmi, Al-Riyadh, where he received education in basic Islamic disciplines. During those days, great men of knowledge taught at the Ma'had. Sh. Abdullah Al-Muneef and Sh. Abdullah bin Abdul Rahman Tuwaijari were among his prominent teachers. Al-Ma'had al-Ilmi is an institute from where springs of the knowledge of the Book and the Sunnah shoot up. Sh. Abdul Rahman as-Sudais received his completion certificate from this institute, as a prominent student, with illustrious evaluation, in 1979 C.E. Thereafter, he got admission to the College of Shari'ah, where personalities like Sh. Abdul Aziz bin Abdullah Al ash-Sheikh, Grand Mufti of Saudi Arabia, and Sh. Dr. Abdullah bin Jibrin were among his teachers. He passed out from the College of Shari'ah in 1983 C.E.

Many study circles have been established in major mosques of Al-Riyadh. When Sh. Abdul Rahman As-Sudais

was a student, the study circle of Sh. Allamah Abdul Aziz bin Baz was well known in Deerah Mosque. Students from every corner of Al-Riyadh came there to learn Tafseer, Hadith and Fiqh and enlighten their hearts. Sh. Abdul Rahman As-Sudais acquired a rich share from these assemblies of knowledge. The great teachers from whom he benefitted, included Allamah Abdul Razzaq Afifi, Dr. Salih Al-Fawzan, Sh. Abdul Rahman Al-Barak and Sh. Abdul Aziz Al-Rajihi.

The contribution of teachers is very significant in building the character of a scholarly person. For most readers living outside Saudi Arabia, the above-mentioned teachers would probably be unknown but to the people who reside in Saudi Arabia and take a keen interest in religious learning, these personalities are well known and have a great status in scholarly ranks.

Thus, the knowledge of Sh. Abdul Rahman As-Sudais was nurtured and raised to maturity. Oratory became his second nature and eloquent words and phrases were constantly on his lips. He began to give the Jumu'ah Sermon in major mosques of Al-Riyadh. Thereafter, he was appointed "Khateeb" at a famous mosque of Al-Riyadh named after his teacher Sh. Abdul Rahman Afifi. Along with this, he started teaching at the College of Shari'ah. However, in addition to these honours, a higher position and greater award was to follow.

Sh. Abdul Rahman As-Sudais was appointed Imam and Khateeb of the Holy Mosque of Makkah, in 1984 C.E., and to this day, remains at this prestigious post. During his tenure, every year, he has the privilege of leading the Taraweeh prayers in the month of Ramadan. He recited the Holy Qur'aan in Haram Sharif (the Holy Mosque) along with other Imams many times, especially with His Eminence

Saud al-Shuraym. Allah alone knows how many people have converted to Islam after hearing his rousing and evocative voice. Many people have memorized the Holy Qur'aan by means of his cassettes.

He started his "imamat" (i.e., leadership in prayer) with the Asr prayer of Sha'ban 22, 1404 AH. After three weeks, in Ramadan 15, 1404 AH, he delivered his first Jumu'ah sermon, in the Holy Mosque in Makkah. Along with the "imamat" and "Khitabat" (i.e. oratory) of the Holy Mosque he continued teaching. He was awarded his Master's degree in Islamic Jurisprudence in 1408 AH, from Imam Saud University, Al-Riyadh. After this he began teaching students of the Law College at Jami'ah Umm al-Qura. During his academic tenure, he wrote his Ph.D thesis and in 1996 C.E. he received his Ph.D degree in Islamic Jurisprudence, from Umm al-Qura University, with distinction.

Dr. Abdul Rahman As-Sudais is one of those personalities selected for the propagation of Islam. Another honour was bestowed upon him when he was appointed as a teacher in the courtyard of the Holy Mosque to teach visitors after the Maghrib Prayer. He lectured on the topics of Faith, Jurisprudence, Tafseer and Hadith and gave satisfactory answers to the people's questions. He is a compassionate father of four sons, leading a very busy and fulfilled life.

Famous people from across the world, whether rulers or the ruled, political leaders or social workers, men of learning or religious scholars, all cordially wish to shake hands with this grand personality.

In 2005 C.E. an organisation in Dubai chose him as the Islamic personality of the year, where he was declared the most distinguished person with respect to Islam and the

Holy Qur'aan and presented an award. Sh. As-Sudais is as modest as he is distinguished, which is a sign of great men that they deem it better to bow down with the burden of Allah's benevolences, despite fame, honour and glory spreading far and wide.

This writer is fortunate that His Eminence knows Darussalam and me personally. One day his secretary Abdul Aziz Ansari phoned me and said that Sh. Abdul Rahman As-Sudais was conveying Salaam to me and expressing the wish that Darussalam should publish the translation of his book (كوكبة الخطب المنيفة) , which is an abridged form of the collection of his Sermons delivered in the Holy Mosque, in various languages.

The extent of the hard work that Sh. Abdul Rahman As-Sudais invests in preparation of the Jumu'ah Sermons can be guessed from the following incident. A famous scholar of Kuwait, Dr. Muhammad Al-Audi narrates: "Once when Sh. Abdul Rahman came to visit Kuwait I had a meeting with him. I saw in his personality an excellent example of modesty, wisdom, knowledge and practice. In the meantime, he gifted me a copy of his book (كوكبة الكوكبة) and said: 'When I prepare my sermon for the Holy Mosque, I do so considering it a great mission. I stop meeting people one or two days before Jumu'ah so that I may do justice to the topic, paying full attention and with complete concentration, and collect the most authentic information about it because I know that this is the place where the Prophet of Allah had stood to address all the Muslims of the world.'"

Dr. Muhammad Al-Audi says, "There is a lesson and invaluable advice in Sh. Abdul Rahman As-Sudais' words for those speakers who have no clue about the topic of the Jumu'ah sermon and its preparation, till ten a.m on Friday morning."

Dear readers, it is certainly an honour for me and for Darussalam that we published his Khutbat-e-Haram in Urdu, and now we are producing the same in English. I have listened to many of his speeches and sermons myself, and his faith-boosting sermons are a valuable medium of attaining salvation both in this world and the Hereafter. His approach is very firm and he has full command over the tenets and principles of various religions and creeds. He can quote thousands of Arabic couplets with ease, and his voice is so beautiful and clear that even non-Arabs easily understand his Arabic sermons. I happened to attend the Night Prayer (قيام الليل) and Khatm al-Qur'aan Du'a many times under his leadership. It is indeed a divine gift that even hours of recitation and supplication do not cause his voice to waver. His resounding and enlivening voice retains the same splendour of its early years, despite the passage of time.

This auspicious book has been translated into English by Nasiruddin al-Khattab May Allah Almighty bestow His countless bounties upon all the brothers who took part in the preparation of this book at every stage.



Servant of the Holy Qur'aan & Sunnah
Abdul Malik Mujahid
Managing Director
Darussalam, Al-Riyadh.
Saudi Arabia

Preface

All praise is due to Allah Alone, Who affirmed His Book and explained His narration well. I praise Him Alone and offer my thanks only to Him. I repent only before Him and seek His forgiveness. Only He has gifted the faculty of speech to the tongue.

May Allah shower His blessings and peace on the Holy Prophet (ﷺ) who adorned the pulpit and accomplished oratory in its rightful manner, on his noble Companions, who showed the most refined example of call and oratory, and on all the people destined to come up to the Day of Judgment, who follow in their footsteps.

In Islam, oratory is a sublime profession and the Shari'ah has given it a special importance. Islam has attached to it a very lofty position because the art of oratory carries a specific importance in calling to the religion and Islamic preaching. Our Holy Prophet Muhammad (ﷺ) was the Imam of orators and the best example for them. Allah gifted him the art of comprehensive speech, such that he conveyed all-inclusive meanings with the minimum words.

Allah gave him superiority over the Arabs and non-Arabs in eloquence and rhetoric. He once said, "Certainly some statements have a magical effect."

A poet has rightly said:

"He had a magical effect in his conversation.

If he conversed long, none felt boredom.

If he spoke a little,

the listener longed in exclamation that he might utter more."

This golden chain of oratory, likewise, continued being transferred to our predecessors, from one to another, so that we have received traces of it. Today, with the help of modern means like the internet, ideas can travel quickly over long distances as if we were residing in the same locality, so the responsibilities of orators have increased manifold.

Muslims attend this weekly divine congregation voluntarily and zealously, so a Khateeb (i.e. orator) should prepare his speech properly according to the topic and arrange his ideas in the best possible manner. He should talk in a pleasing way and suggest solutions to the problems of the Muslim Ummah. He should find a balm that heals wounds so that this weekly congregation becomes beneficial. This means that a Khateeb is like a physician who diagnoses social ailments, pinpoints their causes and wisely suggests the right cure. For correct diagnosis and cure, he should bear in mind the best example of the Holy Prophet (ﷺ) because only the Prophet's model provides a moderate and balanced way of life. A Khateeb should utter such words in his sermon that join the people's hearts and unify spirits, so that such rifts do not emerge among them that shatter the very framework of society.

Certainly, the wise Khateeb is the one who comprehends his status and responsibilities and respects the feelings of the audience, because oratory would be beneficial only when you meet its demands. Your oratory should have depth and authority. Introduction of the sermon, explanation of basic points of the topic and proficiency of

hope the readers will remember me in their supplications and inform me of their suggestions and recommendations. I do not claim any achievement in it. In short, I have tried my best to present it with all its apparent and intrinsic beauties. Grace is only from Allah! I trust only Him and refer only to Him.

A poet says:

وَإِنْ تَجِدْ عَيْبًا فَسُدَّ الْخَلَلَا

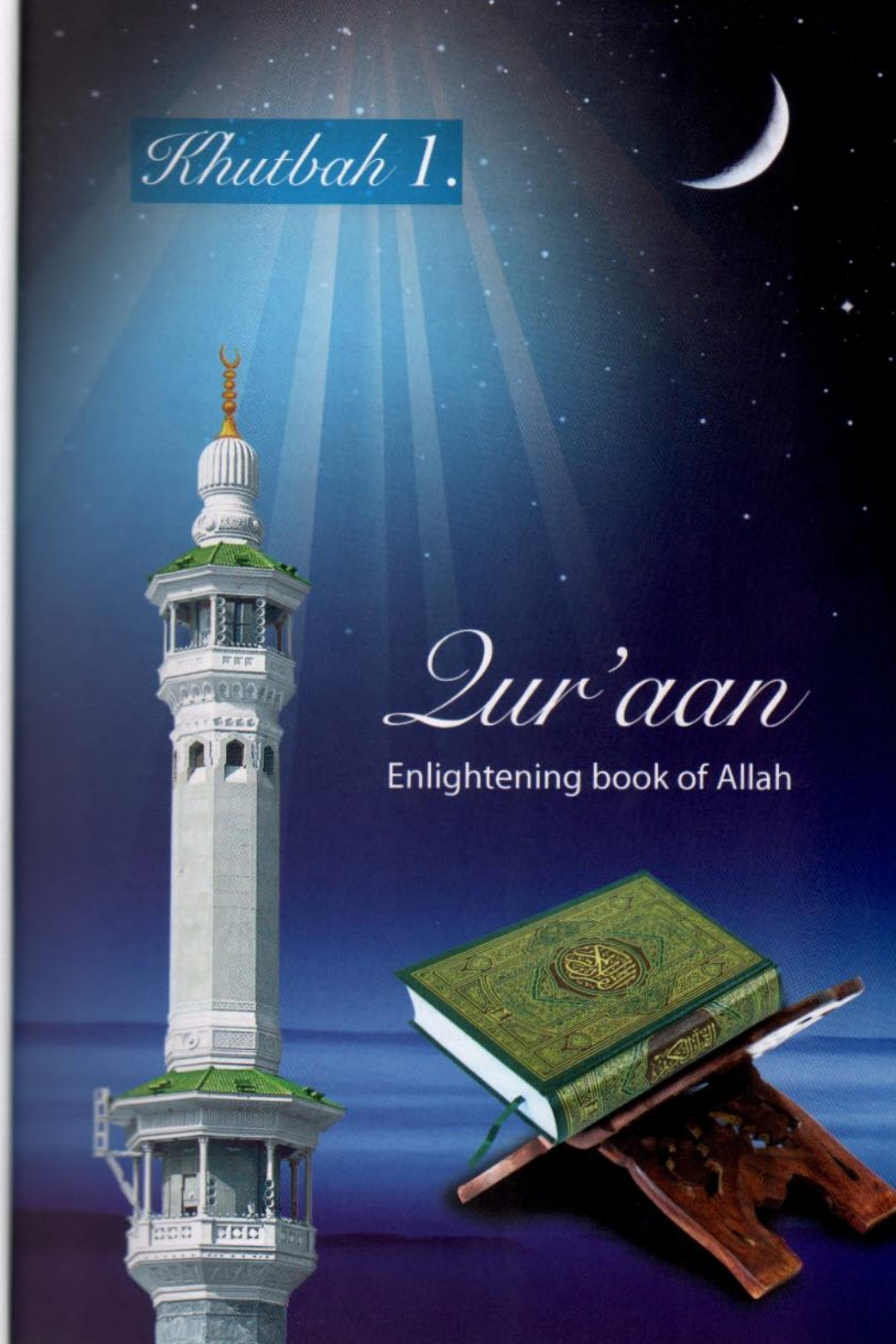
فَجَلَّ مَنْ لَّا عَيْبَ فِيهِ وَعَلَا

O reader! If it carries some accordance in words and meanings, do not reject it but honour it with your approval. If you see some fault, ignore it because Allah Alone is Flawless, High and Sublime.

May Allah bestow upon us the wealth of beneficial knowledge and righteous actions, grant us success and welfare of both the worlds, and shower His blessings and forgiveness on our parents, honourable teachers, relatives and all our friends.

«وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِينَ، وَ صَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَّ عَلٰى آلِهِ وَ صَحْبِهِ أَجْمَعِينَ وَالتَّابِعِينَ وَمَنْ تَبِعَهُمْ إِلٰى يَوْمِ الدِّينِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا»

The Author,
Al-Makkah al-Mukarramah
25/Zul-Qa'dah 1426 H



«اَلْحَمْدُ لِلّٰهِ ﴿اَلَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ أَحْمَدُهُ تَعَالَى وَ أَشْكُرُهُ، جَعَلَ الْقُرْآنَ ﴿تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾ وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، أَنْزَلَ كِتَابَهُ هِدَايَةً لِلْعَالَمِينَ، وَ رَحْمَةً لِلْمُؤْمِنِينَ، وَشِفَاءً لِمَا فِي صُدُورِ النَّاسِ أَجْمَعِينَ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ الَّذِي كَانَ خُلُقُهُ الْقُرْآنَ، يُحِلُّ حَلَالَهُ وَ يُحَرِّمُ حَرَامَهُ، وَيَعْمَلُ بِمُحْكَمِهِ، وَ يُؤْمِنُ بِمُتَشَابِهِهِ، صَلَّى اللّٰهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَصَحْبِهِ الَّذِينَ سَارُوا عَلَىٰ نَهْجِهِ، وَاقْتَفَوْا أَثَرَهُ، وَتَمَسَّكُوا بِهَدْيِهِ، فَعَزُّوا وَ سَادُوا، وَمَلَكُوا وَقَادُوا، وَمَنْ تَبِعَ هَدْيَهُمْ، وَ لَزِمَ سُنَّتَهُمْ إِلَىٰ يَوْمِ الدِّينِ، وَ سَلَّمَ تَسْلِيمًا كَثِيرًا».

أَمَّا بَعْدُ:

Praise be to Allah

﴿اَلَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

"Who sent down the criterion (of right and wrong, i.e. this Qur'aan) to His slave (Muhammad ﷺ) that he may be a warner to the *'Aalameen* (mankind and jinns)" [al-Furqaan 25:1].

I praise Him, may He be exalted, and I give thanks to Him. He has made the Qur'aan

﴿تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

"as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims)" [an-Nahl 16: 89]. And I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate; He sent down His Book as guidance to the worlds, as a mercy to the believers, and as healing for that which is in the hearts of all people. And I bear witness that Muhammad is His Slave and His Messenger, whose character embodied the Qur'aan; he regarded as permissible what it permitted, and regarded as forbidden what it forbade; he acted upon its clear verses and believed in those verses that are not entirely clear. May Allah send many blessings and much peace upon him and upon his Family and Companions who followed his path and walked in his footsteps and adhered to his guidance, thus they were honoured and prevailed, and they gained authority and led, and upon those who follow their guidance and adhere to their path until the Day of Judgement.

To proceed:

O brothers in Islam, O *Ummah* of the Qur'aan, fear Allah, may He be exalted, as He should be feared!

O slaves of Allah,

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ﴾

"Indeed Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad , may peace and blessings of Allah be upon him) from among themselves" [*Aal 'Imraan* 3:164].

He sent down to him the best of Books, for the best nation brought forth, for humankind, to guide them to the straightest of paths and the most guided of ways, to bring them forth from darkness into light by Allah's leave. It (the Qur'aan) is the refuge in times of turmoil, the saviour in times of calamity and trials.

In it – O slaves of Allah – are stories of what came before you, news of what will come after you and rulings on the matters among you. It is decisive and not something to be taken in jest. No tyrant abandons it but Allah will destroy him. Whoever seeks guidance from anything other than it, Allah will cause him to go astray. Whoever seeks honour in anything other than it, Allah will humiliate him. Whoever seeks help and support without turning to it for judgement, Allah will cause him to be brought low. It is the strong rope

of Allah and the straight path. It cannot be crooked such that it would need to be straightened. Whims and desires cannot distort it; it is easy to recite and will never become worn out by constant recitation. People of knowledge never have their fill of it, and its wonders never cease.

Those who speak in accordance with it speak the truth; those who judge in accordance with it are fair and just; those who act in accordance with it will be rewarded; those who call to it will be guided to the straight path. Allah has promised that the one who reads it and acts in accordance with what is in it will not go astray in this world and will not be doomed in the Hereafter, as was narrated in a report from Ibn 'Abbaas ﷺ.[1] Whoever ignores it, forsakes it and turns away from it will be a loser in this world and in the Hereafter, and that is a clear loss.

Allah says:

﴿قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ﴿١٢٦﴾ وَكَذَٰلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ رَبِّهِۦ ۚ وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَدُّ وَأَبْقَىٰٓ﴾

"(Allah) said: 'Get you down (from Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.' But whosoever turns away from My Reminder (i.e. neither believes in this Qur'aan nor acts on its orders, etc.) verily, for him

1 Narrated by Ibn Abi Shaybah, 13/371, 372; at-Tabari in his *Tafseer*, 8/469; al-Haakim in *al-Mustadrak*, 2/381

is a life of hardship, and We shall raise him up blind on the Day of Resurrection. 'He will say: 'O my Lord! Why have you raised me up blind, while I had sight (before)? '(Allah) will say: 'Like this, Our Aayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy). 'And thus do We requite him who transgresses beyond bounds (i.e. commits the great sins and disobeys his Lord (Allah) and believes not in His Messengers, and His revealed Books, like this Qur'aan, etc.), and believes not in the Aayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, and the torment of the Hereafter is far more severe and more lasting." [*Ta-Ha* 20:123-127]

The Prophet ﷺ said in his *khutbah* (sermon) in the year of the Farewell Pilgrimage:

«وَ قَدْ تَرَكْتُ فِيكُمْ مَّالَنْ تَضِلُّوا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ، كِتَابُ اللّٰهِ»

"I have left among you that after which you will never go astray if you cling to it: the Book of Allah."[1]

Allah ﷻ reminded His slaves of the blessing He bestowed upon them when He revealed this great Book. He ﷻ says:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

"O mankind! There has come to you a good advice from your Lord (i.e. the Qur'aan, ordering all that is good and forbidding all that is evil), and a healing for that (disease

1 Narrated from the *Hadeeth* of Jaabir ibn 'Abdullah ﷺ by Muslim, 1218; Abu Dawood, 1905; Ibn Maajah, 3074

of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers" [*Yoonus* 10:57]

﴿وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

"And We have sent down to you the Book (the Qur'aan) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims)" [*an-Nahl* 16:89]

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُوا۟ عَن كَثِيرٍ ۚ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ﴿١٥﴾ يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

"O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad , may peace and blessings of Allah be upon him) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allah a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'aan). Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islamic Monotheism" [*al-Maa'idah* 5:15-16].

And Allah ﷻ says:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُم بُرْهَٰنٌ مِّن رَّبِّكُمْ وَأَنزَلْنَآ إِلَيْكُمْ نُورًا مُّبِينًا﴾

"O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad , may peace and blessings